

Capital Bible Seminary **SCROLL**



VOLUME 1 NUMBER 1

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Capital Launches News Letter

The Capital Bible Seminary is the graduate school of the Washington Bible College. This first issue of the Scroll represents for the school a new step in the direction of informing the Christian public of this ministry of God in training men for the propagation of His gospel.

Capital was officially launched in the fall of 1958. Growth has been slow but steady. This past year the Seminary moved from its facilities in Washington to the new 63-acre campus of the Washington Bible College.

This year opened with 43 students, of which 13 were new. The faculty consists of three full-time men and three part-time lecturers. The year has begun with a real thrust for the Christian ministry.

The move to Maryland has brought about considerable change. The State urged us to offer the Th.M. degree in lieu of the M.Div. since we were building on a Bible college background. The Th.M. is traditionally granted for four years of study. By building on a Bible college preparation or requiring prerequisite studies, the Th.M. at Capital Bible Seminary is equivalent to a four year program. Men with liberal arts preparation are required to meet prerequisite studies of 42 semester hours.

It was also deemed essential that seminary provide for some practical training. As a result one quarter of ten weeks is devoted to supervised practical training. This is called Pastoral Internship.

The Seminary is being visited by a committee of the State this February to evaluate the overall program and curriculum with a view to allowing the degree granting privilege.

If the Lord lays CBS on your heart for prayer or financial support, we would greatly enjoy your partnership

in this ministry. If you would like to be on the permanent mailing list to receive the Scroll, please fill out the enclosed card and mail to the Seminary.

Testimony *Howard Green*



I stand amazed at what God has done for me! I was a zealous young Jewish college student who sought to know his God, when God marvelously saved me. While on the campus of the University of Maryland, I met a young couple through my girl friend's church. This couple became burdened for me and seriously witnessed to me in a room of Wicomico Hall at the University.

The Spirit brought me under conviction for a period of two weeks before the message finally penetrated my searching heart. On April 26, 1970 at 9:00 p.m. I asked Jesus Christ into my life to be my personal Lord and Savior. It was through this simple invitation while sitting in my pew that I was saved.

Since that time, the Lord has used me in many ways through my local church and campus witness. I subsequently graduated from Baptist Bible College and am now enrolled in the Capital Bible Seminary. I thank God so very much for saving me, keeping me and using me.

Hebrew Can Be Emphatic!

One of the most delightful ways of expressing the idea of intensity in the Hebrew is called by grammarians the absolute infinitive. When this "infinitive" is used in conjunction with a finite verb form, the whole idea takes on a coloring of intensity, asseveration or even incredulity (Gen. 37:8). There are many other nuances to the absolute infinitive which are discussed in the Gesenius-Kautsch-Cowley or Joüon Grammars.

When the Greek Jews began to translate the Old Testament in the middle of the third century B. C. they were faced with bringing this peculiar construction into a language which did not know it. Thackeray (A Grammar of the Old Testament in Greek), says that they followed generally one of two forms: (1) the finite verb with the dative of the cognate noun, thanatō apothaneisthe (Gen. 2:17) or (2) the finite verb with a participle of the same verb or a verb of kindred meaning, plēthunōn plēthunō. There is some precedence in the Greek language for both of these forms. These translators did not intend their words to mean "you will die in death" or "filling you will fill." They were quite aware of the intent of the Hebrew and were conveying that intent in the best possible way. Both of these translations, to them, had the connotation of asseveration. "You will surely die," "You will completely fill up."

It was left, however, for the exegesis of such men as Rabbi Aquiba of the first century of the Christian era to begin reading into this form something else. Barthélémy reports that Aquiba treats hikarēt tikarēt of Numbers 15:31 as meaning, "that soul will be cut off in this world to come." (Les Devanciers d'Aquila)

It is this kind of rabbinic exegesis which has led some to an erroneous explanation of the Hebrew in Genesis 2:17. The King James Version has caught the precise meaning of mōt tamūt "in the day you eat from it, you will surely die." Some have taken this to mean, "you will die twice, physically and spiritually." That man does die physically is not disputed and that man is spiritually dead or separated from God is not disputed. But to arrive at both of these spiritual truths from the Hebrew absolute infinitive is erroneous.

To understand this particular absolute infinitive, it is necessary to go to Judges 13:22 where Manoah says to his wife, "because we have seen God, we will surely die (mōt namūt)."¹ Manoah has only one death in mind--that of the body. He uses the absolute infinitive because he is convinced he will die.

The question then remains, what is the significance of the expression in Genesis 2:17? Man did indeed become separated from God in a spiritual sense. His communion was broken because of the intrusion of sin. The full theological apprehension of this, however, is left for progressive revelation to set forth. The consummation of this is the classic definition in the fifth chapter of Romans.

The primary intent of Gen. 2:17 is that physical death would ensue from disobedience. "The day" as is quite frequent in Scripture, does not mean the 24-hour, but "in the time that you eat . . ." Physical death actually set in at the moment of disobedience but the culmination of that deterioration for Adam came at the age of 930.

The absolute infinitive is a very versatile and meaningful part of Hebrew syntax. An awareness of its significance allows the Biblical exegete to bring out the original emphasis of the divine author.

New Testament Professor Appreciated in Seminary



Little did Dr. Tom Edgar expect one day to be teaching in a seminary when he enrolled in the U. S. Naval Academy in 1952. After graduating from the Academy, Tom was commissioned in the U. S. Marine Corps.

Tom was saved in a local church while stationed in the Washington area and began immediately to study the Word of God.

The leadership of the Holy Spirit in his life convinced him that God wanted him in His ministry full-time. The result was the resignation of his commission and a move to Dallas where he received the Th.M. and Th.D. from Dallas Theological Seminary.

The year 1971 saw Tom joining the faculty of the Capital Bible Seminary. His ministry of teaching is well

And in the world

received by the seminarians as well as his preaching in the area.

Tom is married to the former Irene Kmet. They have one child, Tommy. Pray for this man and his family as they provide this vital contribution to the Seminary ministry.

The LORD Works



Richard Moerschel

The Lord has worked in my life this past year to bring me to Capital Bible Seminary. I was saved nine years ago at a Bible conference in Pennsylvania but never made Christ the Lord of my life in all things until just recently. There is a verse in Isaiah 55 that described my condition. It speaks of thirsting, then coming, then buying without money.

I never appreciated my lack of appetite for witnessing until three years ago when my brother committed suicide. His death has become an ever present reminder to me of my personal accountability for the souls of the lost around me. Shortly afterwards the example and witness of the pastor in our former church showed me that there was indeed a way to express my desire for the salvation of others through consistent Christian living and witness. He challenged me to live a full-time life for Christ, and within moments after he said those words, I felt convicted that the Lord wanted me in Seminary this year. So we came and we have paid a price but He has made up the difference.

Behind us, my wife and I left a home, a business, family and solvency. But we thank the Lord there is no reason to look back with longing to the past. Already we have been shown many times that if we trust in Him our every need is supplied.

Demon of Emotionalism

It is my observation that whatever movement or philosophy affects the world eventually affects the church. When mini-skirts first became fashionable in England I thought surely it was only the desperate fadism accompanying the decay of empire. Before long, however, they began to appear in the urban centers of America much to the delight of girl watchers and to the gasps of Christians. But with sufficient passage of time, the church has for the most part adjusted with complete aplomb to scantily clad worshippers.

It is also my observation that the human spirit has a tendency to fadism which flowers in times of social stress. The uncertainties of the period between the great wars spawned such eccentricities as the Charleston, the marathon-anything, the wide experimentation with change and violation of accepted behavior.

The decade of the fifties, rightly called the crucial decade by Goldman, brought America into the unsettling situation of a war which, on the one hand, did not lend itself to righteous anger as had previous American military struggles, and, on the other hand, was fought under the new ground rules of limited war and a "no win" policy.

Along with this unsettling situation came unprecedented prosperity. People began to drown their frustrations in materialism and many people, including Christians, began to indulge in the game of accumulating things hitherto limited to a relative few. Affluence frees a man's hands from incessant preoccupation with keeping body and soul together and allows him time for contemplation, or in too many cases, introspection.

The decade of the 60's is described by Charles Reich as "consciousnesses III" in which, as he puts it, man is controlled by emotion whereas in the Roosevelt to Kennedy era emotion was under the strict supervision of the man. Preoccupation with emotion is the rare luxury of affluence and with a gross national product exceeding a trillion dollars Americans can afford to be avant garde in the sphere of emotion. This introspective approach has given rise to the radicalism in many areas over the past decade.

The stark awareness that their philosophy of life had left them stranded caused some to turn to mysticism and religion for help. For the first time in a long time it has become fashionable to talk about God and even Jesus Christ. Jesus Christ Superstar became the rave of Broadway and made the cover of Time Magazine which has even featured fundamental Christianity on more than one occasion. Much of what has hit the headlines is fringe and even bizarre. What could be more startling than the

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"Children of God" or the recently revealed group of "de-programers" who kidnap the young people who have joined that and similar groups to reconvert them.

It should have been expected that the ever-present occult should undergo a renascence during these troubled times. Jeanne Dixon with her vague predictions became popular in high ranking circles and newspapers have capitalized on the new fad with more astrological charts and columns. On the west coast, Satanism became popular. Occult groups began to organize and even form churches.

The wave of emotion so characteristic of "consciousnesses III" has swept over the entire country and much of the world. The church finds herself swimming gleefully with the tide. Almost as though afraid of missing out on a good thing, she has now suddenly become starkly aware of demonism. It is much like Alice falling into a whole new wonderland. Books are mushrooming, methods of dealing with demons are being taught and one simply isn't "with it" unless he has read the latest book or gone to the most recent "seminar" -dealing with demons and the Devil.

This emotional wave has also brought a widespread involvement with the "charismatic" movement. Once confined to storefront type churches of lower socioeconomic groups, it has now become the boast of its adherents that glossalalia is the watchword of groups in practically every denomination and of all types of people from plumbers to generals.

An emotional approach to Christianity, though it often provides a much needed impetus, tends to distort objective revelation in the process. Truth becomes subordinated to feeling and all the arguments of heaven will not move a man who has experienced something he deems to be spiritual.

I am deeply concerned about the extent to which the church has become involved in the emotional approach. The mature Christian is aware of this flux of new ideas and is able to stand against them. This is part of the basic purpose of the church as set forth in Ephesians 4. All through the Scripture is a resounding note of the importance of the Word operating on the mind not the emotions. G. Ernest Wright has well stated this in The Book of the Acts of God:

As for the God within, all great mysticisms have emphasized the fact that God is revealed within the human soul. A Hindu would point within himself when asked where God is. He would say, "He is in here; this is where I know

him." The categories of mysticism, spiritual experience, even prayer, as ways of experiencing God--when these are developed in and for themselves alone, are they not types of self-fulfillment and therefore self-centered? Protestantism of our time has too frequently taught that the chief end of man is to have some sort of spiritual (meaning emotional and aesthetic) occurrence within the heart. The picture of the truly pious man has typically been the picture of a man on his knees, struggling to become aware of God and to "experience" Him. The medieval saint was typically portrayed as an emaciated figure with a halo around his head, emaciated because of the severity of his spiritual self-discipline. The more dominant stream of influence from biblical faith, however, has been more objective. It affirms that God has placed us in history, not simply to "experience" Him but to serve Him by following a divinely-given vocation.

Pragmatic existentialism has its advantages, provided it is subordinated to, and subjected to the objective revelation of the Word of God. Mystical experience must never become the norm of Christian truth. May God give us warm, vibrant, concerned hearts which flow from the edification produced by the Holy Spirit through the Word.



Capital Bible Seminary SCROLL



VOLUME 1 NUMBER 2

MISSIONS INTERSESSION

Each year Capital Bible Seminary offers to the public and its own student body a seminar in an area of vital concern. This year the course of study will center around world missions. The extensive changes which have affected the church in America have also created turbulence in the planting of churches overseas. It is of vital importance that the church escape her "pith helmet" mentality and come to grips with a dynamic and changing situation in the area of missions.

We are pleased to have three outstanding lecturers in this Intersession. Each comes equipped to handle special problems in his particular area of concern. A profile of the lecturers should stimulate your appetite to hear what they have to say:

The leader of the Intersession will be Dr. John Gration. Rev. and Mrs. John Gration sailed for Africa



DR. FRANCES WHITE



DR. JOHN GRATION

DECEMBER | JANUARY 1973-74

in 1952. They served two terms in the Congo and one term in Kenya. Their ministry was primarily in Bible school work training African pastors and evangelists. Mr. Gration has worked very closely with the African church, having served as a church advisor for a large area. For his last year and a half on the field he was principal of the Moffat Bible Institute at Kijabe, Kenya. Mr. Gration attended Moody Bible Institute and was graduated from Gordon College and Wheaton College Graduate School. He is the recent recipient of the Ph.D. from New York University, writing his dissertation in the area of missions.

Dr. Gration has been serving since September, 1967, as Associate Home Director of the Africa Inland Mission with primary responsibility for the candidate program.

The field of education, which has played such an important part in the modern missions movement will be well represented by Dr. Frances White. Dr. White received her B.A. from Patterson State College and her M.A. in education from Columbia University. After ten years of public school teaching, she went to the Congo with Africa Inland Mission in 1960. Her primary ministry there was in the teacher training program.

The Simba rebellion forced her exit to nearby Uganda where she completed her first term. While on furlough (1965-68) she received her Ph.D. from the University of Maryland and returned to the Congo (now Zaire). Two more years were invested in the teacher training program, after which Dr. White was employed by the University of Zaire as a professor in education, where she was able to provide spiritual support to the Christian students attending there. She is presently on furlough.



MR. THOMAS HOPLER

Mr. Thomas Hopler, the third member of the team, finished Barrington College, Barrington, Rhode Island, with a B.A. degree in 1958. Two years later he received an M.S. degree from New York State Teacher's College at Oneonta.

He married Marcia Reno on May 6, 1961, and they sailed the same month for Kenya, East Africa, as missionaries under the Africa Inland Mission.

Mr. Hopler taught in the Teacher Training College at Kijabe 1961-64 and was the acting principal 1963 to 1964. Marcia, a registered nurse, was the school nurse at the Rift Valley Academy for missionary children and worked in the hospital at Kijabe.

1964-65 the Hoplers were engaged in a Christian education ministry in the Africa Inland churches of Kenya, after which they returned to the U.S. for their furlough.

1966-70 Mr. Hopler adapted the Christian Service Brigade program for the churches of Kenya, and was the Executive Secretary of the Christian Service Battalion his last three years in Kenya.

In 1971, while on furlough, Mr. Hopler became intrigued with the Africa Inland Mission's new interest in the inner city. This led to an investigation of several months on their behalf which resulted in an invitation by the AIM to head up the new Urban Mission program. In September of the same year he became the co-ordinator of Urban Mission for Africa Inland Mission with a pilot work begun in Newark, New Jersey. By January, 1972, there were four additional missionaries in Newark and three other candidates anxious to join the work shortly, an evidence of the Lord's blessing.

The Intersession team has provided three aims for the week which by themselves should create sufficient interest to warrant attention:

1. To define and clarify the essence of the Christian mission.

2. To define and clarify the absolute and cultural aspects of the Gospel in its relationship to missions.

3. To define and clarify the missionary phenomena of the Seventies.

The Intersession will be held January 22-25 from 8:00-12:30. The public is cordially invited free of charge. All pastors are encouraged to attend and to bring along their key men and women in the area of missions. Every missionary candidate in the area will want to make this Seminar a must. Please contact the Seminary for further information and a brochure.

EVER LEARNING

DR. THOMAS R. EDGAR



The passage regarding apostates in II Tim. 3:1-9 is often quoted. Verse seven is often quoted alone and for this reason may be classified as a familiar verse. This verse which says, "Ever learning and never able to come to the knowledge of the truth" has an ominous ring to it. It has the nuance of judgment of a settled condition which these learners are not able to change. Recently I heard this verse referred to in Sunday School by the teacher, and in the immediately following church service by the preacher. Both individuals spoke on the condition of the apostates described in verses 1-9 as "ever learning, but never able to come to the knowledge of the truth." However, this is not the meaning of this verse; both were wrong. What does this verse really mean?

This verse (v. 7) refers to the women. Although it is impossible to tell from most English translations, it is very clear in the Greek. This is not this writer's own interpretation, but a clear and yet elementary aspect of Greek grammar. The expressions "laden with

sins," "led away with divers lusts," "ever learning and never able to come to the knowledge of the truth," are all feminine participles. They modify the silly women. We might translate verses six and seven as follows:

"For of this sort are they which creep into houses and lead captive silly women who are loaded with sins, led away by many lusts, and ever learning, but never able to come to the knowledge of the truth."

Therefore, those who apply the expression "ever learning and never able to come to the knowledge of the truth" to the apostates described in verses 1-9 are wrong, since this only refers to the women.

What does this verse mean, then, in the context? It is merely an extension of verse six. The women are described as gunaikarion, which is the diminutive form for woman. In order to convey the diminutive idea this has been translated as "silly women" (AV, ASV), "weak-willed women" (New International Version). Guthrie translates it "gullible women." These women are described as "heaped up with sins" or "overwhelmed with sins." They are under the control of their fleshly desires; that is, they are "led around by manifold strong desires." Finally, they are described as "always learning but never coming to knowledge of truth;" they are dabblers in various things, always looking for and trying various things, but incapable of settling on truth. Verses six and seven then are a unit further describing the same men who are described in verses 1-9. These men are not only arrogant, selfish, unholy, unthankful, liars, traitors and deceivers especially in the realm of religion, but they are also the kind who specialize in captivating fickle, unstable women who, due to curiosity, dabble in various "ideas," "religions," "projects," etc. These men are the kind who appeal to those who are weak, unable to discern, and are captivated by meaningless ideas. They are the type who are effective, through deception, with fickle women. Through deception and flattery they beguile these weak, unstable beings.

Such deceivers are common in religious circles. There are many false religious leaders throughout history who have had a retinue of such non-discerning women who have believed any preposterous idea these deceivers were able to invent.

This section, then, is another one of the items against such men. Certainly, no one thinking correctly desires to be associated with men who are specialists in deceiving fickle women; who appeal mainly to weak, unstable and non-discerning. Rather than

regarding "ever learning but never able to come to the knowledge of the truth" as having an ominous ring of condemnation for these deceivers, it actually describes the women. These deceivers rather than being effective with serious, sober-minded individuals, are effective mainly on the level of the unstable, idle dabblers. This type of man is one of the reasons for the hard times which are to come. Therefore, believers should stay away from them.

TESTIMONY

This past summer my wife and I were involved in missionary work in British Columbia, Canada, for eight weeks. We served under the North American Indian Mission and participated in a unique program that utilizes college and seminary students in the summer months.



KENNETH BEICHLER

We lived on the Indian reserve at Chase, located in the southern portion of British Columbia. Our efforts were in conjunction with a young missionary couple, Mr. and Mrs. Jack Teeter, who have been on the reserve for three years.

Of the 150 Indians who live on this reserve, there are approximately twelve believers. Weekly we held individual and group Bible studies with these people. We praise the Lord for evident growth in many of these believers' lives. The remaining time was invested in visitation and evangelism through such means as Bible school, special meetings, camps and participation in whatever they were doing.

After Seminary we feel that God is directing us back to this needy and often neglected area for full time involvement.



TESTIMONY

RONALD STONIS

I was saved while in the military service during May of 1960. Not having the opportunity to receive follow-up, I ended up in the Catholic church. A few years later, upon my discharge from the service, I entered St. Philip Neri's delayed vocation school for the priesthood in Boston, Massachusetts. Confused because of a lack of knowledge in the Word of God, disheartened because of what I saw in seminary, and at the point of despair due to all my doubts about the Catholic church, I cried out to God for an answer. He cer-

tainly answered that prayer. During my first summer following a year in seminary, I was led to a Baptist minister. It was he, through the Word of God and some other literature given to me by one of his parishioners, that led me to a complete assurance of my salvation. Previously, I thought that I would have perished in Hell for just one unconfessed "mortal" sin. This is what I was taught to believe. It was a wonderful revelation to me to know that God loved me so much that He saved me forever!

Shortly after this precious experience, the Lord led me to Washington Bible College to begin preparations for the ministry. After graduation I still felt inadequate in some areas of doctrine to undertake the awesome responsibility of a pastorate. It was at this time that I was directed to Capital Bible Seminary.

It is now four years since the time of my entering seminary at Capital, and graduation is fast approaching. I cannot express in words how grateful I am to both schools for my training. I am very confident that the Lord will use this preparation period for His glory as I serve Him in a full time ministry of which I have had the privilege, beginning in June of 1973.

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A CRAZE FOR THE GOOD OLD DAYS

A Reflection of Man's Need

By Homer Heater, Jr.

A very provocative article appeared recently in the U. S. News & World Report entitled "Why The Craze For the 'Good Old Days.'" This article reflects a recent mood of Americans of looking back at the nation's past with fascination and longing. Some critics are calling it "the great leap backward" while others view it simply as "nostalgia."

This phenomenon, analyzed by this magazine, is an indication that the basic needs of man in the spiritual realm have a way of resurfacing, no matter what efforts have been expended to submerge them. I would like to pull out some of the main ideas set forth in this article and comment upon them.

Senator Sam J. Ervin, Jr., (Dem.), of North Carolina, has emerged as a new folk hero in his role as chairman of the Senate Watergate committee. Many youngsters say they are impressed by his championing of old-fashioned virtues. It is passing strange that Americans find virtues such as honesty, integrity, truth and responsibility to be old-fashioned. But it is refreshing in a day when such virtues have become less fashionable, to see that some are looking back upon these with nostalgia. In a day when petty shoplifting causes retail markets to lose money in the millions; in a day when people cheat on their income tax forms; in a day when one "rips off" the establishment, it is indeed refreshing to see that the "old-fashioned virtues" are seen as worthwhile values.

These old-fashioned virtues, of course, are nothing but biblical truths and, as I will be iterating throughout this article, everything for which man searches in the area of virtues has its roots in the Word of God.

The "work ethic"--strong in America for hundreds of years but abandoned by affluent youth in the 1960s--is described as heading for respectability once more. The work ethic has been much maligned by latter day critics of the American system. The work ethic as part of the broader phrase, Puritan ethic, was the basis upon which this country became a strong, bountiful nation. The work ethic, of course, is a biblical ethic, not a Puritan ethic. Paul says, "If any man will not work, let him not eat." II Thess. 3:10. I doubt that we will find a wholesale turning to work as a responsible activity, but it is encouraging to see that some deem it to be more respectable than they once did.

Some scholars consider nostalgia a reaction against "excesses" of the past decade, which included rioting in cities, student take-overs of campuses, and a loosening of sexual restraints. The human nature and the human society can only tolerate so much radicalism until it either collapses or throws off the radicalism. The complete destruction of restraints that we witnessed in the decade of the 60s; the near breakdown of authority; the efforts to eradicate lines of demarcation, have created for a large number of people an intolerable situation. It is only natural that there will be a searching for something more solid, more stable, more structured. This ultimately, of course, reflects man's need to operate within a structured universe; within an ordered life that has been redeemed by the blood of Christ. This is God's design.

One professor and novelist says, "We are an experimental civilization. We experiment with life styles and

moon shots. This is exhilarating, but not ultimately satisfying. There is a need to rely on things that are secure." Paul's resounding declaration in the eighth chapter of Romans, particularly the last few verses, concerning the security of the believer in Christ and in God, are indicative of the fact that God has so designed man that ultimate happiness is found only in the security that is in Christ Jesus. We have all laughed with Charles Schultz about Linus' security blanket because it reflects in each of us a need to have something upon which we can depend. Anything short of dependence upon Jesus Christ, however, is in the end disappointing. God has given us that security, that anchor within the veil, upon which we can depend completely. Young people and old alike are looking to the past for that security, but they will not find it until they find it in Jesus Christ.

A recurring theme in many of the latest movies is the serious, long-lasting commitment of one person to another rather than short-term experimentation as exemplified by such productions as "Bob and Carol and Ted and Alice" of a few years ago. Sociologists as well as Christians have been viewing with considerable concern the attack upon the institution of marriage and the home. This attack has been spearheaded by some university professors in their courses on the home and the family. The television industry has been at the vanguard in disseminating ideas about marriage, happiness, love and the home that are anything but wholesome. The American society and the western world in general have indulged in a binge of experimentation in the area of sex and the family. There is only one direction in which that can go—the ultimate destruction of man itself. Things which God has designed cannot be destroyed by man without man himself being destroyed in the process. This sense of a need for long-term commitment of one person to another, that is, a happy, solid, legalized, responsible marriage is fully articulated in the New Testament itself. No home can be completely happy apart from the saving grace of God through Jesus Christ. Long-term commitments can be made to one another when a long-term commitment has been made to God.

Another facet of the trend is a return to the music of the past decades—and an increasing rejection of the "hard rock" sound of the 1960s which to many seemed to go with violence, drugs and raw sex. Lehman Engel, artistic director of both productions (*The Desert Song* and *The Student Prince*, written by Sigmund Romberg in the 1920s), attributes much of their popularity to "the poverty of the past decade, both in music and morality." Today's youth, he said, are tired of the "nonmusic" of the 1960s. Alert Christian leaders in the decade of the

60s raised serious objections to the philosophy of life that was being promulgated through the medium of rock music. Not only were they concerned with the type of music itself, but with the effect of that music upon the mind and the emotions of young people. With it were always connected drugs, sex and violence. These are not matters of debate, they are matters of record. The fact that some Christian leaders may have raised a sometimes shrill, uninformed cry, does not change the fact that the church had to raise a cry against such things.



Prof. Homer Heater, Jr.

Now some of the very people who have been in the movement have become, to some extent, aware of the deficiencies of that philosophy and are looking back to days when music had form, structure, something constructive to say and was not radical, revolutionary or "mind-blowing."

The church must always be on the alert not to allow the philosophy of the world to become its philosophy. I am not suggesting that evangelical church music should be frozen in the hymnody of the revivalistic era. I, myself, am in favor of innovation in the area of music, but the church must be warned to avoid assiduously an anti-God philosophy. It is the philosophical overtones of the rock music of the 60s that concerns me greatly. Philosophically, that period of music, life style and attitude reflected a rejection of everything the Bible presents as coming from God.

However, a return to the big band hits of the 30s or some other such nostalgic type of music is no answer to man's spiritual needs. The return must be to the edification which comes through knowing Jesus Christ and then being built up by the singing of psalms and hymns

and spiritual songs.

College students, to the surprise of numerous critics, also have been attracted by the thousands to "The Waltons,": a TV program which once was expected to fail because it was "too nostalgic." Richard Thomas, the young actor who portrays the eldest Walton boy, asserts that the show has wide appeal because "people my age really want to believe in something--and values were more solid in the '30s."

Many of us who remember the 30s and 40s are aware of the fact that values were being questioned quite severely then. As is often the case, those who live through a period do not find in it the same nostalgia as those who see it through the eyes of wishful thinking. The important thing is that young people in college are looking back upon a time when they believe that there was a more solid set of values and a more definite reason for existence.

The Bible, of course, sets forth clearly the principle that God created man for a definite reason and when man chooses to violate that reason for existence; when man stops glorifying God and seeks only the glorification of himself, he must expect to reap the dire consequence of that action. Every observer of human nature is aware of the fact that the destruction of standards and values and the removal of lines of demarcation create insecurity and lack of stability. Young people and old are now recognizing that the end result of that kind of activity is personally devastating. At the same time, there is no point in trying to return to any decade in the history of America to find relief for man's need. That relief can only be found in the personal appropriation of the salvation that God has provided in Jesus Christ. From that salvation comes an ordered existence with purpose, structure and, therefore, with happiness.

Many (sociologists) believe that there is a widespread craving, especially among young people, for old-fashioned family ties and a loving discipline by which elders instill principles in their children. The whole nostalgia craze is regarded by some sociologists as evidence that the practice of allowing children great freedom to make their own decisions was a failure. A large proportion of young people who were raised in such homes are described as searching for order and purpose in fictional or historical family lives with which they can identify. The Bible, of course, has set forth plainly that the family is the center of God's program. Even as He carries out His program through the church, the family is the basic unit within that church through which God operates. It is to be expected that, in view of the fact that God has accorded such an important place to the family, He

would set forth specific instruction on how that family is to be reared. In both the Old and New Testaments there is that specific, detailed instruction. God has articulated in very clear terms, in principle form, the way He wants the family of God, the Christian home, to be controlled, disciplined and trained.

This country began to experiment in child-rearing from a non-biblical perspective early in this century. A fully articulated, anti-biblical method was finally accepted as the norm for those that were socially and culturally "with it." In the last couple of decades some leaders in the universities and the churches were teaching ideas that are not only anti-biblical, but ultimately devastating to the home itself. There has been a lot of experimentation with family living; with how to raise children in an unstructured fashion. Now we have the result. The only way any family can be ultimately happy is to be centered in Jesus Christ.

Archibald MacLeish says, *One of the principal reasons for renewed interest in history, he believes, is the "collapse of leadership" in the U.S. since World War II.* The church today stands in an unprecedented position of being able to assert the kind of leadership that God has designed for man. We as a church must move out into the marketplace and let the world know that there is a solid basis for existence in Jesus Christ. That happiness comes from a structured life, structured by God's own design and is available in Jesus Christ. A return to the 30s, the 20s, the 10s or previous century, will not give man happiness. He must return to the God of all ages, who has revealed Himself in His Son, Jesus Christ as the living word and in the Bible as the written word. Man must confess his sin and receive the salvation God has provided. May God help the church today to seize the advantage that He has given her, as people, bankrupt in morals, religion, music and in every other area, are looking for something solid upon which to stand.

GOD'S LEADERSHIP

I have learned many things about God throughout my 14 years as a Christian. Among these, one fact that has been demonstrated over and over again is that He has been placing me exactly where He wanted. An even more amazing realization is that many times I did not even know He was doing this.

When I decided to attend Washington Bible College in 1967 I was making my own plans for my future. After three years there, God's lesson of leadership was final-

ly learned. It was not I who ruled my life any longer. Christ lived in me and my plans, whether I knew it or not, were being affected by Him. There were, and are, many decisions I make on my own which are not right, but God even uses these to teach me of His ways. One exciting application I have experienced from this learning process is that God is infinitely concerned with my life and does care for me. Even when I don't understand His desires or experience His presence, He is there, always leading.

I began studying at Capital Bible Seminary in 1971. This decision to study was not a result of an overt act of providence. God again channeled His will into my mind and I made the proper decision. This time, however, I knew that God would not allow me to go the wrong way because I wanted to follow His leadership. I suppose this way of life has been best expressed by Augustine who said, "Love God, then do as you please." The order has not changed. God's response to our love can only be perfect fulfillment in life. In my early years, God acted upon His love for me; since then He has been teaching me how to love Him in return. It is a constant source of joy and satisfaction to know that I am being brought to fulfillment by God's love when I don't try to be.



Lee Button-Senior, Berwick, Pa.

Do you have a friend who should be on the Scroll mailing? Send his name and complete address and we will be happy for him to receive this Seminary news letter.

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VOLUME 1 NUMBER 4

APRIL/MAY 1974

Spiritual Termites

By Dr. John H. Mulholland

"Just because the Bible is inspired does not mean it is inerrant."

Well meaning Christians who want to adjust to non-Biblical systems of truth almost always set forth such a view of Biblical inspiration and infallibility. These truth seekers assert that since a group of geologists or historians claim the Bible is wrong in the creation account or elsewhere, Christians should simply accept the inaccuracy of Genesis 1 and 2 geologically and hold only the theological interpretation of God as creator and leave the factual details up to contemporary geological conclusions.

Why? Well, this view says, a literal interpretation of Genesis 1 and 2 raises an unnecessary stumbling block to the acceptance of the gospel of Christ; but the symbolic view wipes out the offense and allows the geologists to retain his geological conclusions based only on the facts of the natural world.

At first glance the accommodation view of inspiration and interpretation may look good. Still, barely visible termites may be gnawing away at the foundations of Christian truth. As there are various subspecies of wood termites, so with the termites of accommodation.

ALL IS SYMBOL. The first species of termite chews with the jaws of symbolical, or if you wish, spiritualized interpretation. If the truths of the origins of man and the world are presented symbolically, then the details of the end of man and the world are symbolical too, they say. And, surely, if the revelation of man's origin and end are symbolical, the unveiling of man's

redemption and responsibility before God must be symbolical, too. The height, or depth, of symbolic interpretation is expressed in Paul Tillich's dictum: Every statement is symbolical except the statement God is the ground of all being. Is nothing real?

REMOVE THE OFFENSE. The second termite type chops away at Biblical detail with the teeth of unnecessary offense to the unbeliever. Now Christians were right to drop the flat earth and the geocentric theories of the earth-those concepts were never taught in the Bible; those incidents clearly help Christians to understand that they should never shape Scripture to extra-Biblical views no matter how inviting the temptation.



Dr. John Mulholland

The flat earth theory was an unnecessary offense because it was not in the Bible. But the detail of the creation account is a very necessary offense of Christianity simply because it is so very clearly there in the Bible! Other necessary offenses are the fall of Adam, the cross, the resurrection and return of Christ, God's demand of holiness and godliness and every other clear teaching in Scripture.

REVELATION IN NATURE. A third termite tactic is the two-book theory of revelation. The two-book theory claims that since God wrote the book of nature, conclusions drawn from the natural book are just as valid as conclusions drawn from the supernatural book, the Bible. To be sure, the heavens do proclaim the glory of God and the earth does show His handiwork so that His deity, power and goodness may be seen.

However, the mind of man is so darkened and blinded from sin and Satan that he shapes his own false' idols from the created world as a substitute for God (Rom. 1: 18-32; 2:14-16; Eph. 4:17-19, II Cor. 4:4). Also the created world suffers from the corruptive effects of the fall so that it cries out for resurrection time (Rom. 8:18-23; Gen. 3:17-19). Add to the double brokenness of the corrupted world and the distorted mind, man's meager mental capacity, and one wonders that man understands nature as much as he does.

It is because both the object studies--the natural world--and the instrument of study--the mind of man--are so chaotic that God has provided the special, supernatural revelation of His Son and His written Word that any man may by His Spirit know God and receive eternal life. Man's somewhat blinded study of a somewhat corrupted world yields conclusions that are somewhat true and somewhat false. Why should the born-again Christian accommodate the teachings of Scripture to fit in with the most recent appropriate scientific opinion. In a few years that opinion will change again.

Finally, once any of these termites begin to swarm they gnaw their way through all the woodwork and the entire building ultimately collapses. For example, Edward John Carnell said, "Let's interpret Genesis in light of the theories of geology."¹ Dan Fuller said, "Yes, but let us also agree that the number of years in Genesis 5 is out of joint with paleontology."² Dewey Beegle added that, of course, the plagues in Egypt all came about by natural causes, such as anthrax spores, not by supernatural miracles.³ Finally, Richard Bube recently claimed that Christ's reference to the sacrifices "Moses Prescribed" (Luke 5:14) does not mean He thought Moses

wrote Leviticus any more than His mention of Adam (Matt. 19:4-9) placed His authority upon the historicity of Adam. 4

So once the factual content is removed from Scripture in favor of an only theological and moral guide, the process of chopping and chewing will continue until the truthfulness of Scripture has been totally undermined. Any or all of the termites can do the job. While Scripture is not a textbook on physics or history, it is totally true.

1 An Introduction to Christian Apologetics (1948), pp. 236-42.

2 "The Nature of Biblical Inerrancy," Journal of the American Scientific Affiliation, (June, 1972), p. 50.

3 Moses (1972), pp. 85-143.

4 The Encounter Between Christianity and Science (1968) pp. 96-7.

Capital Men



Ken Mauger, Joe Henriques, Lee Button,

Three men have added to the outreach of the Seminary through their ministry of singing. Lee Button, Ken Mauger and Joe Henriques have traveled with the Dean to Bible colleges and churches to represent the Seminary. Future announcements will be made of the availability of these men for Sunday or weekend ministry in your churches.

Distaff Support



The Master Plan

*Marynard Call
First year Student
Arlington, Va.*

I thank God for the master plan He has for all who call upon His name and particularly for His leading in my life. I thank Him for my parents who regularly took me to Sunday School and to worship services in a Lutheran church. However, my belief in Jesus Christ was basically academic knowledge, a faith that lacked the evidences described in the Epistle of James. Immediately following high school, I attended a Lutheran liberal arts college and graduated with a degree in sociology.

Through a circuitous course of events, God led me via the U.S. Navy from Wisconsin to Virginia, specifically to Arlington, Virginia, where I met my wife and where I became associated with the Cherrydale Baptist Church and Pastor A.W. Jackson. Although believing since childhood that Jesus Christ had died for my sins, I had doubts about my salvation and thus three years ago, I called upon Jesus Christ to save me and to rule as Lord in my life. Then I began to witness the work of the Lord in my life. My job took on a new dimension. My wife and I have had the privilege of serving in a youth ministry at Cherrydale. By means of the life witness and challenge of a former Youth Director at Cherrydale, I began to consider a full-time ministry for the Lord, and this last August, based on a series of events, I decided to leave the security of a good job with a major business corporation in order to attend Capital Bible Seminary in preparation for greater service to the Lord.

I am now completing my first year at Capital. Your prayers are much appreciated as I continue in the preparation for His ministry.



Margaret Buzzell, Student Wife

The Lord certainly has done great and wonderful things for us in the past six months and we praise Him for it.

I was brought up in a small town where there was no gospel church to attend. Partly because of this my parents began having Bible studies with the Jehovah's Witnesses who were very active in our area. When I was thirteen God led a Christian pastor to our town and before long God showed His wonderful plan of salvation to me and my family. What a blessing to have the darkness and confusion of a life without Christ turned into the peace and joy of knowing Him.

Through the ministry of a Christian camp God laid on my heart the desire of full time Christian service. It was while attending New Brunswick Bible Institute that I met my husband and we were married upon his completion of Bible college.

The past four years have been spent in the realm of pastoral work. Although these were profitable years and we learned many valuable lessons, my husband's desire was to attend seminary. This past year the Lord wonderfully opened the doors for us to attend Capital Bible Seminary. During August, as we prepared to leave home and the little gospel work that God enabled us to start, each day was filled with new miracles as everything fitted into His perfect plan.

My heart is filled with praise as I see my husband's desire of seminary training become a reality. We know that this is in His will and another step in His plan for us. Our God has once again given us abundantly above that which we had asked, or even thought to be possible.



Capital Students

By Homer Heater, Jr., Acting Dean

Quite often institutions fall into the error of thinking they exist for themselves. In actuality, a school exists primarily for the students. This by no means implies that students should run the school, but it does mean that the whole purpose is to train men. A fully equipped man is the goal at Capital.

The result of this philosophy is a major thrust on student recruitment. We are not interested in students simply because of the funds they provide. We are looking for men who have a commitment to the ministry which can allow them to be fully trained to serve the Lord.

This spring, the Dean, often accompanied by the men's trio, visited six Bible colleges to present the Seminary in chapel. A warm reception was awaiting us at each school. There was a real interest evidenced in the students for graduate preparation.

Please pray that the Lord will raise up the specific men He wants in Capital and then pray that they will be outstanding students and servants of the Lord.

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VOLUME 1 NUMBER 5

JUNE/JULY 1974

The Happy Man

Thoughts from the Hebrew

By Homer Heater, Jr.

Happiness is a much sought after commodity. Like the fountain of youth, however, it is seldom found and seems to be more elusive to those who seek it most. In our childhood we heard the story of the unhappy king who was told that he could achieve happiness by wearing the shirt of a happy man. The story ironically concludes with the king's messengers finding a happy man who had no shirt.

Twentieth century man has sought happiness with all the ardor of Ponce de Leon. The availability of money has afforded him the opportunity to travel extensively, buy lovely houses, have all kinds of entertainment. But, alas, modern man finds himself, if possible, more unhappy than his ancestors.

God's timeless truth still calls out to the man hurrying along the road to turn in to the place where happiness is not frantically sought but graciously given by the only One who can provide it. Happiness is not what we do, but what we are.

Some 3,000 years ago God set down the way to a happy life that is totally relevant today. The very first Psalm has as its very first word, "happy." The word happy or blessed was the name given to one of the tribes of Israel--Asher. Asher means literally to be straight or right. The man who is right with God is a happy man. It is the unfortunate result of sin that man is unwilling to admit that his misery comes from being bent out of shape spiritually.

The Hebrew tenses bring out the nuances of the divine author of this Psalm. The first point the psalmist wishes to make is the negative characteristics which produce a happy man. The three negatives, "does not walk, stand or sit" are all perfect tenses. These are used here to describe the state or condition which results in the happy man.

He must make it a pattern of life not to walk in the advice of wicked men. Walking is a favorite Biblical metaphor of one's life. The patterns of his life must not be cut by the world's tailors. The world has a system, a way of life, which it is constantly urging upon all and Christians are often tempted to shape their lives according to the advice of the world. This will never lead to happiness.

He must develop a way of life that does not involve standing in the path in which sinners stand. Their goals of life, their philosophy must never be his.

Finally he must not have as his way of life a mocking attitude. He must not sit in the scorner's seat. Mockery of God and the things of God is blasphemy and though it is a favorite sport of many, will always preclude happiness.

The positive characteristics which produce the happy man (v. 2). A strong adversative introduces this verse. But rather! The man who wishes to be happy must find his delight in the law of Jehovah. There is no verb present in the Hebrew, but the verb in the second half of the line is in the imperfect, which indicates continuous action. The happy man is one who constantly finds his pleasure, not in the world nor the world's literature, but

Continued on Page Two, Column 1

in the Word of God. Furthermore, he will be constantly meditating (imperfect) in it (daily and nightly).

The word meditate literally means to mutter or murmur as one does when musing over a passage. Musing or meditating means to go over the Word very carefully and thoughtfully. The opposite is a-muse (without thinking). The happy man will not only delight in the Word of God, he will meditate, or think carefully in it.

The effects in the life of the happy man (v. 3). The Hebrew uses a verb construction here which throws the idea into the future. "And he shall be . . ." Here is the secret of a productive, goal-oriented life. The man who follows God's prescription will not only be inwardly happy, but he will have a fruitful life. Happiness and fulfilled goals go together, but both will come only from God.

The timeless reality of God (v. 6). We are omitting the discussion of the judgment of the wicked, for lack of space; to come to the psalmist's concluding remarks about the happy man. The first half of this line says that God knows the way of just ones. Here he uses a participle, which in Hebrew has no aspect of time in it. God always knows righteous people's ways. There is nothing unconcealed to God in a saint's life. He is fully aware of all needs and is anxious to meet those needs in Christ.

Learn and practice the secret of the happy life. Propagate the message of redemption--the only way to that happy life!

From GLORY to GLORY

The Word of God is more important than any other work His children can be involved in. When this message became clear last winter I knew I should prepare myself to teach and write for God. In March I started to untangle myself from the work I was involved in. The following problems presented themselves:

1. I would have to find a seminary that would meet my needs.
2. If we were to leave the area where we were then living I would need to be replaced on the Board of the Christian school I helped found; somebody would have to take our place as leaders and teachers of the young people at the church; my wife would have to find another Christian school where she could teach; and our home would have to be sold.

3. As I would be resigning my position at Fairchild, and as our two oldest children would still be in college,



William M. Curtis III

I would need to see the possibility of our financial needs being met.

4. Our youngest daughter wanted to remain in a Christian school, and wanted to continue in competitive swimming.

The first answer came through the program offered at Capital Bible Seminary, where I could receive a background in systematic biblical theology, and an M.A. degree while working on my writing under guided research from the Seminary professors.

Although I could conceivably commute to the Seminary (four hours back and forth) we left it up to the Lord to work the aforementioned problems out. With only a month to go before the start of school we placed our house up for sale. On a Friday we placed a small ad in the local paper, giving the Lord two weeks to sell the house, or I would commute. The following day the house was sold to the first people who looked at it, at the price we asked.

The next week was a hectic one as God worked in our lives providing a house for us and a job for my wife; both within fifteen minutes drive from the Seminary. The other problems were all solved as God provided people in the church and at the school to take our places. Our youngest child found a Christian school here and qualified for a place on one of the finest swim teams in the area.

The Christian experience has been one of continual growth since the day I acknowledged that Jesus was Lord. There are no regrets in the things left behind in this growing experience, as I believe I understand what Jesus meant as He said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

It is with great expectations that I look forward to

the coming years. I have seen the Lord work in my life, and I see He has met all our needs in the past, as well as shown us many ways our financial needs may be met in the future as we claim the promise of Philippians 4:19.

Summer Work Summary

While Rev. Thomas Hopler was serving in Kenya, he was once asked "Why did you come all the way to Africa to preach the gospel? What have you done for your next door neighbors, the black Americans?" After ten years of service in Kenya he came home on furlough and, after much prayer, saw the need of working in the cities. He began a work in the city of Newark and last summer, asked me to help. We had eleven staff members.



Josphat K. Y. Arap Kogo

The aim of Africa Inland Mission is two-fold: (1) To find Bible believing churches in the city and work with them to strengthen and enlarge the body of believers. (2) The other aim is to establish strong Christians in the city. A. I. M. does not work with any particular denomination.

I worked with two other staff members in a small church that met in a garage converted into a chapel. Our church members became a source of encouragement in rough times. We had four programs in all, working with children, youth, women and adults.

The children's program grew very rapidly and C. S. S. M. group came to work with us for two weeks. We had between 70 and 120 children a day, ranging in age from one to fifteen. After this special program we held a follow-up Bible study twice each week, which included games, songs, Bible stories and memory verses. Those who accepted Christ began to study the book of John and

memorize verses.

We also had a youth program for ages 13-17. These young people participated in games such as basketball, and swimming. There was one staff member whose job it was to coordinate the gym program and to plan and teach the Bible lessons which were held before the games. Counselors brought the young people and took care of them.

Thirdly, we had a women's prayer group. The final area of our work was in building the body of believers. In all of these activities our church members volunteered to help. Their other activities were hospital visitation in the first and fourth Sunday of each month and street meetings every Sunday evening. Almost all of the church members came out to help and to participate. We planned some games for them, as well, as an opportunity for them to come and fellowship together.

We had opportunities for fellowship, too. The staff had a prayer meeting and Bible study every day, Monday to Friday. This really encouraged us.

I went to Newark during the mid-semester break this year. The church was almost full, and most of the new people were under twenty-one. Praying for these young people to grow in the faith is my job now.

BON VOYAGE !



This month marks the departure of two Seminary men to teach in the Christian Witness Team Bible Institute of Opobo, Nigeria.

The Washington Bible College has been providing assistance to the church in Nigeria in the form of teachers for the last two years. Mr. Chester Boyd (CBS '71) and

Mr. Dennis Shelly (WBC '73) were the vanguard in 1973. Dennis extended his stay throughout the past year. He has now returned to take up Seminary studies this fall.

Mr. Ken Mauger and Mr. and Mrs. David Claar are the teaching contingent this summer. Ken, student chaplain and member of the men's trio, is slated for graduation next year. Dave, whose parents were missionaries in Zaire, Africa, expects to graduate within the next two years.

The Africa project has sparked much interest in the Seminary student body. Operation "Biblia" was set in motion to raise funds for books to be used by the Nigerian students. Other funds are being raised to offset partially tuition expenses for these men when they return.

Thank God for this investment on the part of the Seminary men in the worldwide ministry of evangelization and Bible teaching.

Graduation 74

1974 is the first year the Th.M. was granted at the Seminary. Recipients were: Jim Bennett, Lee Button and Ron Stonis. Harry Griffin and Roger Mellick* exchanged their M.Div. degrees for the Th.M. (*in absentia).



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VOLUME 1, NUMBER 6

AUGUST/SEPTEMBER

Parable of the Unrighteous Steward

Dr. Thomas Edgar

The parable concerning the unrighteous steward (Luke 16:1-13) is interpreted in various ways, although the parable itself seems clear. Lenski in his commentary on Luke states, "No other parable has caused so much perplexity and has received as many interpretations as this one" (p. 830). What does this parable teach? Those who equate the "rich man" or "lord" with God have problems explaining how God can command stealing and many have difficulty determining who the unrighteous steward represents. Let us look at some specifics in the passage.

There is no question that the steward is dishonest. When he is instructed to hand over an account of his stewardship as part of his dismissal, he ponders:

"What shall I do since my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg. I know what I will do, so that, when I am removed from the stewardship they shall accept me into their houses. (vv. 2, 3)."

The steward then carries out his plan by illegally allowing each of his master's debtors to write out a new receipt with a reduced debt, thus obligating the debtors to the steward. He has planned ahead in anticipation of removal from the stewardship (an event which the master has already promised). This steward has used the material things under his control in such a way as to pro-



vide for the future when these material things are no longer available to him. Jesus concludes the parable in verse eight by stating that the steward did wisely (*phronimós*) "because the sons of this age are wiser (*phronimóteroi*) than the sons of light concerning their own generation." This statement reveals that the unrighteous steward is a "son of this age" or an unbeliever. It also reveals that in material matters this steward has done wisely in contrast to the "sons of light" or believers. The application is made in verses 9-13.

Jesus addresses his disciples in verse nine (cf. vs. 1). They are the "sons of light" who are to learn from the parable. He says:

"Make friends for yourselves by the mammon of unrighteousness so that whenever you fail (it fails"- in some texts) they will accept you into eternal tabernacles."

The word "fail" in this context means to "die." The key to the solution of the application lies in the direct parallel between the stewards thinking in verse four "so that when I am removed from the stewardship they will accept (dexōntai) me into their houses" and Jesus' statement "so that whenever you die (or, "it fails") they will accept (dexōntai) you into eternal tabernacles." Both groups are preparing for the future since they know the present situation is temporary. Just as the steward prepared for future reception when his stewardship failed, so the disciples are instructed to anticipate the future from the perspective of eternity and to prepare for it. They are to prepare for eternity by their use of the unrighteous mammon (vs. 9). Mammon is referred to again in verses eleven and thirteen. The expression "mammon of unrighteousness" uses a descriptive genitive and therefore differs little from "unrighteous mammon" in verse eleven. It is clear that mammon refers to material property including money. Therefore, Jesus says, "just as the crooked steward used his material advantages to prepare for the future so the disciples are to use their material property (unrighteous mammon) to prepare for the future (eternity).

Some interpret the "friends" in verse nine as other believers, however, this is improbable. The friends the steward made were those who had houses available and could therefore receive or deny access to the houses. The parallel in verse nine is to make the friends equivalent to those who control access to the eternal tabernacles. The plural in dexōntai (accept) agrees with "friends." In this case rather than pushing the term friends too heavily, it probably refers to God. This is reinforced by the idea of faithfulness, being entrusted with true riches, etc.

Jesus concludes "you cannot serve God and mammon" (vs. 13). The believer is to use his material advantages, and property wisely. That is, since we know that God has promised eternal blessings and we know that some day we will be removed from stewardship over the material things of this earth, we should use them now to prepare for eternity. We should give them to the Lord in order to prepare blessings for eternity, and we should regard material things in this light: we can serve God if we are wise, by proper use of such things, or we can lose the eternal perspective, act unwisely regarding the future,

not plan ahead, and serve mammon. However, we cannot do both (vs. 13). Let us examine ourselves. Are we--you a wise steward using the property God has given in the light of eternity, or are you near sighted, seeing only this life? Serve God in this way. Place your money and property at His disposal in an eternal savings account.

Appointments



Mr. Harold Kime

Capital Bible Seminary is happy to announce the appointment of two men to the post of teaching assistant.

Mr. Harold Kime graduated from Lancaster Bible College and Washington Bible College. He has completed all his Seminary work but the thesis which he is now completing. He is the pastor of Gunston Baptist Church.

Mr. Kime will be teaching prerequisite Greek under the supervision of Dr. Edgar and a prerequisite course in Historical Books.

Mr. Lon Solomon is a graduate of the University of North Carolina where he was an honors chemistry student. He has just completed his pastoral internship program which he discusses elsewhere in the Scroll.

Mr. Solomon will be teaching elementary Hebrew under the supervision of Mr. Heater as he completes his own program of study this year.

Relationship with Christ

With each passing day I have come to appreciate my relationship with Jesus Christ as more precious, even though I have a long way to go in having a total awareness of God in my life. I know that I have not earned this relationship with Christ; it was given to me as a gift of His love. Oh, the love of God that He would save a sinner such as I. How thankful I am to be a member of Christ, God wants me to be a minister of His Gospel.



Mr. Barry Van Pelt

will only be able to accomplish this as I am fully yielded to Him.

I am fully assured that the Biblical training that I have received at the College and Seminary is invaluable. This training has laid a solid foundation on which to build my life for God. Without this knowledge of God through His Word, His minister cannot be very effective in His work. God is looking for those in the Body of Christ who will be students of His Word. May God help me to pursue this direction more fully. I want to know Him and then make Him known. This is my goal!

II Timothy 2:2 says, "And the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also." I praise God, that Capital is preparing me for this ministry.

Men's Trio



Capital Bible Seminary Men's Trio

The Capital Bible Seminary Men's Trio is now available for Sunday ministries. Mr. Ken Mauger is completing his work at the Seminary this year. His experience includes youth work and preaching. He is currently Assistant Dean of Men at Washington Bible College. Mr. Joe Henriques is also completing his work this year, after which he plans to go to Portugal with Word of Life. Joe has a wide range of experience in youth work, gospel magic, evangelism and music. Lee Button received his Th.M. this year and is currently working as the Athletics Director of WBC and teaching in the Evening School.

We highly recommend this singing group to your church. If you would like to use them in your adult or youth meeting, contact the Seminary Public Relations Office.

As I am accurately taught the Word of God at Capital, may God help me, then, to train others also. This is a very needed ministry and God wants faithful stewards to carry it forth. I want to be part of God's plan of multiplication of Himself and His Word to others and I as well.

Watching God Move

In the past three years I have had the privilege of watching God move in a mighty way at Capital Bible Seminary. When I enrolled in Capital, I was beginning work toward a Bachelor of Divinity degree earned after four years of study. Just this past year, however, the State of Maryland granted degree privileges to Capital to give a Master of Theology degree after only 2-2/3 years of study (excluding prerequisites).

One of the most outstanding features of this new degree program is a full quarter of practical ministry under the guidance of a local clergyman. During the past ten weeks I have been involved in this aspect of the Seminary program. I have had the tremendous opportunity to work under Pastor Marlin Hardman at Barcroft Bible Church in Arlington, Virginia. I would like to share with you a great lesson that I have learned over these ten weeks.

God has taught me that the ministry of the Gospel

is the responsibility of God Himself. It is so easy to get caught up working for God rather than allowing Him to work through us. This is no magical, mystical process, but simply trusting the Lord to do the planning, leading, organizing and all the work of the ministry: not making the plans and then praying the Lord's blessing over them, but looking to the Lord before making plans. When one trusts God to do the work of His ministry, a whole new joy comes into the life of the servant of God--he finds himself no longer laboring in the field alone, but working hand in hand with the Lord Jesus Himself.



Mr. Lon Solomon

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Capital Bible Seminary SCROLL



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The Truth About The Golden Spires

By John H. Mulholland



The fourteen million dollar marble and gold Mormon Temple in suburban Washington, D.C. bears mute testimony to the theological and spiritual perceptions of the founder of this faith.

Six very pointed gold plated spires thrust skyward in an effort to encourage the upward glance. Within the noble temple are held no regular worship services nor meetings of congregations. Rather, like the other temples of this form of religion of 3.5 million members, two most solemn ceremonies take place for the true believer: baptism for the dead and celestial marriage.

Salvation and the forgiveness of sins past can come only by baptism at the large font in this or one of the 15 other Mormon temples. Take it from Joseph Smith. Add to this the doctrine of baptism for the dead and

the sum is a religion of pure works, for "those saints who neglect it (baptism for the dead) in behalf of their deceased relatives, do it at the peril of their own salvation."

Whatever any Mormon may claim, the revelations through Joseph Smith require the rite of personal baptism for the reception of salvation and the repeated baptism for the salvation of deceased relatives to retain that personal salvation. This is not a religion of the grace of God in Christ received by faith in Christ as Savior. Mormonism declares itself to be a religion of faith in the accumulated merit of personal baptisms. All Scripture sets itself against this doctrine of salvation by repeated religious rites: "Not by works of righteousness which we have done." "By grace are you saved through faith." "He who believes in the Son has eternal life." "This is the victory that overcometh the world, even our faith." (Titus 3:5; Eph. 2:8-9; John 3:36; I John 5:4)

If the Word of God teaches that eternal life comes only by grace through faith without any works of righteousness, it cannot also teach that ritual baptism will save you or your deceased. Yet that is what Joseph Smith claimed for I Corinthians 15:29, "Else why are they baptized for the dead?" While Christian Greek New Testament scholars are not totally agreed on the interpretation of this passage, they are agreed that vicarious baptism is utterly wrong. Perhaps the best view is the one advocated by Robertson, Plummer and Lenski: some Christians were baptized with a view to the godly example of other believers now dead.

The second primary function of the exotic temple in Kensington, Maryland is to serve as the required place for celestial marriage. No Mormon can hope to arrive in the Mormon celestial or third heaven and there procreate celestial spiritual children unless he has had the celestial marriage ceremony performed in a temple. Bruce McKonkie, the more or less official Mormon theologian, set down the doctrine of celestial marriage authoritatively: "The most important single thing that any member of the Church of Jesus Christ of the Latter-day Saints can ever do in this world is to marry the right person by the right authority in the right place." The Christian knows that he has already been blessed with all spiritual blessings in the heavenly places in Christ (Eph. 1:3).

What all this work-righteousness doctrine leads to is that men may by dint of effort become gods, just as God the Father and God the Son became gods. Here, indeed, stands a works-righteousness scheme that puts to shame Pharisaism, Christian Science, modernism and all other systems of religious merit because in contrast to Mormonism these systems have been relatively unimaginative. Gold-plated spires reaching for the sky so fitly represent this form of religion.

Higher than all the spires of the sparkling temple stands the 2.5 ton, gold-plated statue of the angel Moroni, who originally led Joseph Smith to his golden plates. How great was Paul's foresight by the Holy Spirit when he wrote, "Though we, or an angel from heaven, should preach to you a gospel contrary to that we have preached unto you, let him be anathema" (Gal. 1:8).

Recently one of our students at Capital, a former aeronautical engineer with Fairchild Industries, climaxed his research in Mormonism with a book now being reviewed for publication. Guess who he says is the true originator of this anti-Biblical system according to 2 Corinthians 11:13-15. Look for A New Look at Mormonism, by William M. Curtis III.



Confidence

By Ken Mauger



If I were limited to a one-word summary of God's most dynamic accomplishment in my life in the years since high school, that word would be "confidence." From a little boy who would hide behind his mother rather than talk to a store clerk, and from a high-schooler who constantly backed down from witnessing opportunities, God has brought me to a place of increasing confidence in Him.

As I review the past six or seven years, it seems that He has used a balance of two factors to effect this change. First of all, He has given me the exact experiences and circumstances necessary to my maturity. He has involved me in just the right variety of ministries with just the right people at just the right time. Secondly, He has permitted me the benefit of several years of concentrated study of His Word and related subjects. Especially in recent months, through memorization and meditation, the Scriptures I have been studying these years have become easier to apply to the words, actions and even thoughts of each day.

If God had turned the full responsibility for my spiritual growth over to me, it is certain that there would have been an imbalance. But it is easy for me to see how He has fed into my spiritual system a balanced diet of experience and doctrine in order to help me to more fully rely on Him, and at least in a measure to realize the truth of Proverbs 14:26--"In the fear of the Lord is strong confidence: and his children shall have a place of refuge."

Growth

GROWTH! Inherent in this word are excitement, expectation and often frustration. Physical, mental, social and spiritual development are the cornerstones of Christian growth. Capital Bible Seminary is always looking expectantly for this type of development.

The current Quarter has brought an influx of new students with the result that new students find themselves outnumbered only 28 to 33. There was a total increase of 42%. More important is the excellent spiritual attitude found in the student body. A genuine desire to learn the Word and the tools of exegesis as well as the communication of it is much in evidence.

The composition of the current student body is quite interesting. Twenty-one came from our undergraduate division, the Washington Bible College; 15 from ten other Bible colleges; and 25 from Liberal Arts colleges.

This year for the first time, a full complement of prerequisite courses is being taught by our own faculty. This year there are five part-time faculty. Chaplain Austin of the Good News Mission, Pastor Jackson of Cherrydale Baptist Church, Dr. Tinder of Christianity Today and Pastor Royston of the First Baptist Church of Edgewater, Maryland are teaching. Two upper-classmen are Teaching Assistants.

The Student Council is providing good leadership in every area and student morale is quite high.

We anticipate, under the Holy Spirit's leadership, a good year for His glory.

Supporting Our Seminary

By Rev. John F. Fletcher
Pastor of the Faith Bible Church
Sterling Park, Va.



There are three basic reasons why I consider it both a privilege and an obligation to support prayerfully and financially the Capital Bible Seminary. First, it is a school whose prime objective is to equip and train men in the Word of God who in turn are preparing for full-time service in various areas across the world. I can think of no better investment of the Lord's time and money than to support a school that helps produce pastors, missionaries, etc.

Second, I personally know of the value of such training in the Word of God in that I am a graduate of the Seminary. The three years of sitting under the teaching ministry of devoted and able instructors, the exposure to the tools of exegesis, the original languages, etc., have changed my personal life and ministry.

Third, I am acquainted with many other men and their respective ministries who are products of Capital Bible Seminary. It is truly a privilege, and I might add without hesitation, a wonderful obligation, for me and Faith Bible Church to support in every way we can a school that honors the Word of God, exalts the Lord Jesus Christ, and that has been greatly used by Him for His glory.

The Prayer Corner

1. We praise the Lord for a good enrollment this year.
2. Pray with us that the Lord will lead us in the selection of a fourth full-time Faculty member.
3. We thank the Lord for the opportunity to present the work of Capital at a number of Bible Colleges. Pray with us that He will speak to the hearts of those whom He would have at Capital next year.

Change of Plans

By Cornelio Rivera



Graduation time is one of eagerness and expectancy whether at the high school, college or graduate level. Thirteen years ago I was eagerly waiting the time when I would graduate from high school. My goal in life at that time was to go to college and become a successful businessman. Soon after graduation, however, an event took place which was to change my plans and my outlook on life. Jesus Christ of whom I had known all my life was introduced to me not only as the good Galilean, but as the Savior and Lord whom I needed to receive in my life for deliverance from sin.

My acceptance of Him gave me the assurance of spiritual salvation but did not immediately change my plans and I proceeded to accomplish that which I desired to do. As time passed it became evident through different circumstances that God had different plans for my life than those which I had traced for myself. It was not until several years later that I came to accept and submit to whatever He desired for me. Until that time I had experienced His saving power but not His direction in life. From the time that I decided to submit to His leading into full time Christian service my conviction has continually been solidified by the evidence of His direction and power.

The required preparation has been provided by the Washington Bible College and the Capital Bible Seminary, whose Faculties strive for excellency in the Word of God. Today as I am once again at the threshold of graduation I find that there are also both eagerness and plans. The difference, however, is that the Lord Jesus Christ has directed and is in control of those plans.

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